THE FIRST

Examination of the worthy Seruant of God, Myſtreſſe

Anne Askew, the younger Daughter of Syr VVilliam Askew Knight of Lincolne-ſhire, lately martyred in Smith-fielde, by the Romiſh Antichriſtian Broode.

GOD IS MY HELPER. Pſal. 54.

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Askew, A.

Iohn Bale to the Chri-
ſtian Reader.

AMong other moſt ſingular offices (diligent Reader) which the Lorde hath appointed to be done in the earneſt ſpirite of *Helias*, by the forerunners of his latter appearance, this is one very ſpeciall to be noted. They ſhall turne the hartes of their auncient elders into children. * And the vnbeleeuers of their time, to the wiſedome of thoſe righteous fathers, as did* *Iohn Baptiſt* afore his firſt comming, That is (ſaith *Bedas* Cap. 68. *de temporum ratione*) the faith and feruent zeale of the Prophets and Apoſtles ſhall they plant in their harts, which ſhall in thoſe dayes liue, and be among men conuerſaunt, and then will breake forth (ſaith he is a very true Prophet) ſuch horrible perſecution, as wil firſt of all take from the world, thoſe mightie *Heliaſes*, by triumphant martirdome, to the terrifying of other in the ſame faith, of whom ſome ſhall become through that occaſion, moſt glorious martirs vnto Chriſt alſo, and ſome verye wicked Apoſtataes forſaking his liuely doctrine. For by the ſaid *Bedas* teſtimonie in the beginning of the ſame chapter, two moſt certaine ſignes ſhall we then haue, that the iudgement day is at hande. The returne of *Iſraels* remnant vnto their Lord God, and the horrible perſecution of Antichriſt.

* *Mal. 4.*
* *Luk. 1.*
Bedas propheſie.
2. Signes.
2. Sorts.

Conferre with this treated ſcripture and former Prophecie of that vertuous man *Bedas*, the worlds alteration now, with the terrible turmoylinges of our time. And as in a moſt cleare mirror, ye ſhall well perceiue them at this preſent, to be in moſt quicke working.

And as concerning the *Iſraelites* or *Iewes*, I haue both ſeene and knowne of them in *Germany*, moſt faithfull Chriſtian beleeuers. * Neither is it in the Prophecie that

* *Oſe. 3.*

that they shoulde at that day be all conuerted, no more then they were at *Iohn Baptistes* preaching. *Luke*. 1. chap. For as *Esay* reporteth, though the posteritie of *Iacob* be as
Preachers. the Sea sande (innumerable) yet shall but a remnaunt of them conuert vnto their Lord God. *Esay*. 10 chapter. And though the Lord hath sifted that house of *Israell* (as brused corne in a siue) among all other nations, *Amos* 9. cha. Yet shall not the remnant of theirs perishe, but at that day be saued, through the one y election of grace, *Rom*. 11 Now concerning the aforesayd fore runners, in this most wonderfull chaunge of the world before the latter ende thereof. I thinke within this realme of England, besydes other Nations abroade, the spirite of *Helias* was not al a-
Tindale. sleepe in good *William Tindale*, *Robert Barnes*, and suche
Barnes. other more, whom *Antichristes* violence hath sent hence by fire into Heauen, as *Helias* went afore in the fiery charet. 4. *Regum*. 2.

These turned the harts of the fathers into the children, at such time as they took from a great nomber of our nation, by their godly preachings and writings, the corrupted beliefe of the Pope and his mastry workers (which were no fathers, but cruell robbers and destroyers. *Iohn* 10.) reducing them againe to the true faith of *Abraham*. and *Peter*. *Gen*. 15. and *Mat*. 16. The pure beliefe in Christs
The Fathers. byrth and passion, which *Adam* and *Noe* sucked out of the firste promise of God, *Iacob* and *Moses* oute of the second, *Dauid* and the Prophetes out of the third, and so forth the Apostles and fathers out of the other scriptures, so firmely planted they in the consciences of many, that no cruell kind of death could auert them from it. As we haue for example their constant disciples, and now strong
Martyrs. witnesses of Iesus Christe *Iohn Lassels* and *Anne Askew*, with their other two companions, very glorious martires a fore God, what though they be not so a fore the wrong iudging eyes of the world, whom the bloudy remnant of *Antichrist* put vnto most cruell death in *Smith-fielde* at London, in the yeare of our Lord 1546, in Iuly.

If they be onely (as was *Iohn Baptist*) great a fore the lord by the holy scriptures allowance, which are strongly adorned with the graces of his spirite, as faith, force, vnderstanding, wisedome, patience, loue, long sufferance & such like. I dare boldly affirme these toure mighty witnes-

ses

Askew, A.

ſes alſo to be the ſame, ſo well as the martirs of the pri- *Chriſtian mar-*
matiue or Apoſtles Church. For ſo ſtrongly had theſe *tirs.*
thoſe vertues as they, and ſo boldly obiected their bodies
to death for the vndefiled Chriſtian beliefe, againſt the
malignant Synagoge of ſathan, as euer did they, for no ti-
rannie admitting any creator corruptible ſubſtaunce for *Bread.*
their eternall and liuing God. If their blynde babies to
proue them vnlike, doe obiect againſte me, the miracles
ſhewed at their deathes more then at theſe, as that vn-
faithfull generation is euer deſirous of wonders. I would *Math. 12.*
but know of them what miracles were ſhewed when *Myracles.*
Iohn Baptiſtes head was cut off in the priſon? And when *Mark. 6.*
Iames the Apoſtle was beheaded at *Hieruſalem*. Theſe two *Acts. 12.*
were excellent afore God, what though they were but
miſerable wretches, light fellowes, ſedicious heretiques,
buſſe knaues, and louſie beggers in the ſight of noble
king *Herod* and his honorable councell of Prelates. For
had no rochetes and ſide gownes beene at hand, happely *Rochets.*
they had not ſo lightly died.

If they alleadge *Steuen*, to maintaine their purpoſe, that *Steuen.*
he at his death beheld Heauen open. I aſke of them againe
what they were which ſee it more then his owne perſon?
Sure I am that their wicked predeceſſors ther preſent, ſee
it not. For they ſtopped their ears, when he told them ther
of. If they yet bring forth the other hiſtories of Apoſtles *Acts. 7.*
and martirs. I aunſwere them, that all they are of no ſuch *Legends.*
authoritie, as theſe here afore. The Popes martirs indeed, *Mat. 24.*
were much fuller of miracles then euer were Chriſtes, as
his ſelfe tolde vs they ſhoulde be ſo. Yet wrought Fryer
Foreſt, *Iohn Fiſher*, and *Thomas More* no miracles, what *Foreſt.*
though many be now regeſtred in their liues and Legends *Fiſher.*
by the Fryers of *Fraunce*, *Italy*, and *Spaine*, beſides that *Moore.*
Iohn Cochlæus hath written of them, *ad Paulum Pontifi-*
cem. and *regem Hauricum*, and alſo in their defence againſt
Doctor *Sampſon*. VVith that *Eraſmus* did alſo *ad Hutte-*
num P. M. ad Gaſparem Agrippam, *Albertus Pyghius*, *Rimi-* *VVriters.*
us, *Fiſchardus*, and a great ſort more. And as for the holy
maide of *Kent* with Doctor *Bocking*, though they wroght
great wounders by their life, yet appeared none at their
deathes Of his owne choſen martirs, Chriſt looketh for *Chriſtian*
none other miracle, but that onely they perſeuer faithfull-
y to the ende *Mat.* 10. And neuer did his

men. For that worthy victory of the sinfull worlde standeth in the inuincibleneſſe of faith, and not in miracles & wonders, as thoſe wauering wittes ſuppoſe, 1. *Iohn.* 5.

Anne Askew. Righte wonderfullye will this appeare in the tvvo mightye conflictes hereafter following, which the faithfull ſeruaunt of Ieſu *Anne Askew*, a gentle woman verye young, daintie, and tender, had with that outraging Synagogue, in her tvvo examinations, about the. 25. yeare of her age, whom she ſent abroad by her own hand writing. The handlings of her other, three companions, ſhall be shevved in other ſeuerall treatiſes at leaſure. For the *Gods power.* glory and great povver of the Lord, ſo manifeſtly appearing in his elect veſſels, may not novv perish at all hands, & be vnthankfully neglected, but be ſpredde the vvorlde ouer, as vvell in Latine as in English, to the perpetual infamie of ſo vvilful cruell and ſpiteful tirantes. Nothing at all shall it terrifie vs, nor yet in any pointe let vs of our purpoſe, that our bookes are novv in England condemp- *Bookes condemned and burned.* ned and burnt, by the Biſhoppes and Prieſtes vvith their fran tike affinitie, the great *Antichriſtes* vphloders, which ſeeke by all practiſes poſſible to turne ouer the Kinges moſt noble and Godly enterpriſe. But it vvill from heuce forth occaſion vs, to ſet forth in the Latine alſo, that afore vve vvrote onely in the English, and ſo make their ſpirituall vvickedneſſe and treaſon knovven much further off. VVhat auailed it *Ioakim* to burne *Hieremies* prophecie by the vngracious councell of his prelates? Ei- *Hiere. 36.* ther yet *Antiochus* to ſet fire on the other Scriptures? 1. *Macha.* 1.

After the Apoſtles vvere brought afore the councell, and ſtraightly commaunded to ceaſe from preaching, they preached much more than afore. *Act.* 4. In moſt terrible perſecutions of the primatiue Church, where the examinations and aunſvvers, tormentes and deathes of the conſtant martirs vvritten, and ſent abroade all the whole vvorld ouer, as teſtifieth *Euſebius Ceſarienſis* in his eccleſiaſticall hiſtorie. Their copies abound yet euerie vvhere. Great ſlaughter and burning hath beene here in England for *Iohn VVickliffes* bookes, euer ſince the yeare of our Lord God. 1382: Yet haue not one of them thoroughly [illegible] ſhed. I haue at this houre the titles of an hundred 44. [illegible] are many more in number. For ſome of them

Askew, A.

them vnder one title comprehendeth 2. bookes, ſome 3. ſome 4. Yea one of them containeth. 12. I thinke not the contrarie, but or euer the vvorld be at a full end, God wil ſo glorifie that twentie times condemned hereticke, execrated, curſed, ſpitted, and ſpatled at, that all your Popish vvriters before his time and after, vvill be reckened but vile ſvvine herdes to him, for the good fauour he bare to Chriſtes holy Goſpell. A very madneſſe is it to ſtriue againſt God, vvhen he vvil haue the long hidden iniquities knovven. As the godly vviſe man *Gamaliel* ſaid *Act.* 5. If this enterpriſe that is novv taken againſt you, be of God, ye ſhall neuer be able vvith all your tirannous practiſes to diſſolue it.

Novv concerning that bleſſed vvoman *Anne Aſkewe*, vvhich lately ſuffered the tirannie of this world for righteouſneſſe ſake. In *Lincolne* ſhire vvas she borne, of a verie ancient and noble ſtocke, *Sir VVilliam Aſkew*, a vvorthie knight being her father. But no vvorthineſſe in the flesh, neither yet any vvorldly nobleneſſe auaileth to God vvard, afore vvhom is no acception of perſon. *Act.* 10. Only is it faith vvith his true loue and feare, vvhich maketh vs the accept, noble and vvorthie children vnto God, *Iohn.* 1. VVherof by his gift, she had vvonderfull aboundance. Such an one vvas she, as vvas *Lidia*, the purple ſeller, vvhoſe hart the Lord opened by the Godly preaching of *Paule* at *Thiatira*. *Act.* 16. For diligent heed gaue she to his vvord vvhen it vvas once taught vvithout ſuperſticion, and would no longer be a falſe vvorshipper or Idolatour after the vvicked schoole of *Antichriſt*. But became from thence forth a true vvorshipper, vvorshipping her Lord God (vvhich is a ſpirit and not breade) in ſpirit and in veritie, according to that word of his. *Iohn.* 4. The goſpell of Chriſt bare she in her hart, as did the holy mayde *Cecilia*, and neuer after ſeaſed from the ſtudie thereof, nor from godly communication & prayer, till she vvas clerely by moſt cruell tormentes, taken from this vvretched vvorld. By her do I here (deare friends in the Lord) as did the faithfull brethren in *Fraunce*, at the cities of *Lions* & *Vienna*, by a like faithfull yong vvoman called *Blandina*. VVhich vvas ther put to death, with three mighty companions more among other (as this vvas) for her Chriſtian beliefe, about the yeare of our Lord, 170. in the primatiue

ſprin-

ſpring of their chriſtianitie. They vvrote vnto their brethren in the Landes of *Aſia* and *Phrigia*, very fatre of her mighty ſtrong ſufferinges for Chriſtes faith, vvhich they knew nothing of afore. I vvrite here vnto you in England the duble proceſſe of this noble vvoman, vvherof yee are not ignoraunt, for ſo much as it vvas there ſo manifeſtly done among you. Coupled I haue theſe 2. examples togeather, becauſe I find them in ſo many points agree. *Blandina* vvas yong and tender, ſo vvas *Anne Askew* alſo. But that vvhich vvas fraile of nature in them both, Chriſte made moſt ſtrong by his grace. *Blandina* had 3. earneſt companions in Chriſt, *Maturus*, *Sanctes*, and *Attalus*, ſo feruently faithfull as her ſelfe. So had *Anne Askew* 3. fine fellowes, a gentleman called *Iohn Laſſels* her inſtructer, a Prieſt, and a Taylor called *Iohn Adlam*, men in Chriſts verity vnto the end moſt conſtant. VVith *Blandina* vvere in priſon to the nomber of 10. which denied the truth and vvere clearely forſaken of God for it. How many fell from Chriſt beſids *Crome* and *Shaxton*, when *Anne Askew* ſtoode faſt by him, I am vncertaine. But I conncell them, as ſaint *Iohn* counſelled the *Laodicians*, in the miſerable eſtate they are now in, to bye them through tried gold of Chriſt, leaſt they perish altogether. *Apoc.* 3. If they had not ſtill remayned in that chauncell, whom Chriſt commanded *Iohn* in no wiſe to meaſure, *Apo.* 11. They had neuer ſo ſhamfully blaſphemed, like as *Bedas* alſo toucheth in his former prophecie.

Anne Askew.

Companions.

Recanters.

Tried Gold.
The Chancell.

Prompt was *Blandina*, and of moſt luſty courage, in rendring her lyfe for the liberty of her faith. No leſſe liuely & quicke was *Anne Askew* in all her impriſoninges and torments. Great was the loue *Blandina* had to Chriſt. No leſſe was the loue of *Anne Askew*. *Blandina* neuer fainted in torment, no more did *Anne Askew* in ſpirit, when she was ſo terribly racked of *VVriſley* the chauncellour, and *Rich*, that the ſtrings of her armes and eyes were perished. *Blandina* derided the cruelty of the tirants. So did *Anne Askew* the madneſſe of the Biſhops and their ſpeach men. Redde burning plates of iron and of braſſe had *Blandina* put to her ſides. So had *Anne Askew* the flaming brands of fier. Full of God and his veritie was *Blandina*. So was *Anne Askew* to the very end. Chriſt wonderfully triumphed in *Blandina*. So did he in *Anne Askew*, when she made no noiſe on the racke, and ſo earneſtly afterwarde reioyced in him.

Courage.

Racked.

Burned.

Blandina

her first examination.

Blandina was geuen forth to wyld beastes to be deuoured. *Beastes.*
So was *Anne Askew* to cruell bishops and priestes, whom Christ calleth rauening VVolues, deuourers, and theues. *Mat* 7. and *Iohn* 10 *Blandina* vppon the Scaffold boldly reprehended the *Pagan* priestes of their error. So did *Anne Askew* when she vvas fast tyed to the stake, with stomacke rebuked that blaphemous apostata *Shaxton*, with *Shaxton.*
the bishoppes and priestes generation, for their manifest maintenance of idolatrie. *Blandina* at the stake shewed a visage vnterrified. So did *Anne Askew* a countenaunce stout, mighty and earnest. Infatigable was the spirite of *Blandina* So was the spirit of *Anne Askew*. The loue of Iesus Christ, the gift of the holy ghost, & hope of the crown of martirdom, greatly mitigated the pain in *Blandina*. So did these 3. worthy graces, the terror of all torments in *Anne Askew*. The strong spirit of Christ gaue stomacke to *Blandina*, both to laugh and daunce. The same mighty spirit (& not the Popes desperate spirit) made *Anne Askew* both to reioyce and sing in prison. So bold was *Blandina* (saith *Eusebius*) that with a presumption of stomacke she commoned with Christ vnseene. I suppose *Anne Askewes* later examination, will shewe her, not to doe much lesse. Gentle was *Blandina* to the christian beleeuers, and terrible to *High stomacke.*
their aduersaries So was *Anne Askew* very lowly to true teachers, but schornefull and high stomaked to the enemies of truth. Many were conuerted by the sufferaunce of *Blandina*. A farre greater nomber by the burning of *Anne Askew*. Though *Blandina* were yong, yet was she called the mother of martirs. Many men haue supposed *Anne* *Mother.*
Askew, for her christian constancie to be no lesse. *Blandina* prayed for her persecutours. So did *Anne Askew* most feruently. The ashes of *Blandina* and of other martirs, vvere thrown into the floud of *Rhodanus*. VVhat was done with *Ashes.*
the ashes of *Anne Askew* and her companions, I can not yet tell.

All these former reportes of *Blandina* and many more besides, hath *Eusebius in Ecclesiastica historia, lib. 5. cap. 3.* *Authours.*
and 3. *Hugo Floriacensis, Hermanus Contractus, Vincentius, Antoninus Petrus Equilinus*, and other historians more.

And as touching *Anne Askew*, these two examinations, with her other knowne handlinges in *England*, are witnesses for her sufficient. Thus hath not the fire taken

Anne

Not all dead. *Anne Askew* all whole from the worlde, but left her here vnto it more pure, perfect, and precious than afore, as it will also, *Iohn Lassels* within short space. So that concerning her, it may well be sayde, that *Paul* verifieth. 2. *Cor.* 12. The strength of God is here made perfect by weaknes. VVhen shee seemed most feeble, than was she most strong and gladly she reioyced in the weakenesse, that Christes power might strongly dwell in her. Thus choseth the Lord, the foolish of this world to confound the wise, and the weake to deface the mighty. Yea thinges despised and thoughte vile, to bring thinges vnto naught which the worlde hath in moste high reputation. I thinke if this martir were rightly conferred, with those canonized martirs, which haue had, and yet haue still, sensinges and singinges, massinges and ringinges in the Popes English Church, cause with cause, and reason with reason (as happely hereafter they shall) she should be a great blemish vnto them. An example of great sufferance might this holy martir be, vnto all them that the Lord shal after like maner put forward in this horrible fury of *Antichrist* to the glory of his persecuted Church.

Amen.

Iohn Bales

1622. Aprill 3.

Askew, A.

THE FIRST examination of the worthy ſeruant of God, Miſtres Anne Askew, the yonger daughter of Syr William Askew Knight of Lincolne ſhire, lately martyred in Smithfield, by the Romish Popes vpholders.

The cenſure or iudgement of Iohn Bales therevpon, after the ſacred Scriptures and Chronicles.

OF no leſſe Chriſtian conſtancie was this faithful witneſſe and holy martyr of God Anne Askew, nor no leſſe a faſt member of Chriſt by her mighty perſiſtance in his verity, as this tyme of miſchiefe, then was the afore named Blandina in the primatiue Church. This shal wel appear in her two examinations or tyrannous handlinges here folloving, vvhome she vvrote vvith hir ovvne hand: at the inſtant deſire of certaine faythfull men and vvomen, yea rather, at the ſecrete motion of God, that the truth therof might be knowen the world ouer. As vvithin short ſpace it will be, if the Latine ſpeach can cary it. Marke well the communications

Spirites. ons here both of her & of her examiners, so proūing their ſpirites as S. Iohn the Apoſtle geueth you councell. And then ſhall you know the tree
1. Iohn. 4. by his fruit, and the man by his worke.

Anne Aſkew

To ſatiſfie your expectation good people (ſaith ſhe) this was my firſt examination in the yeare of our Lorde 1545, and in the moneth of March, firſt *Chriſtopher Dare*, examined me at Sadlers hall, being one of the queſt, and aſked if I did not beleue that the Sacrament hanging ouer the Altar, was the very body of Chriſt really. Then I demanded this queſtion of him, wherefore *S. Steuen* was ſtoned to death: and he ſaid he coulde not tell. Then I aunſwered that no more would I aſſoyle his vaine queſtion.

Christopher Dare.

Iohn Bale.

A Sacrament (ſaith Saint Auguſtine) is a ſigne, ſhape or ſimilitude of that it repreſenteth, and no God, nor yet thing repreſented. This worde reall or really, is not of beliefe, for it is not in all the ſacred ſcriptures. Onely is it Sophiſtically borrowed of the Paganes learning, by VVinchester and his fellowes, to corrupt our Chriſtian faith. Beware of that filthy poyſon: The perfect be-

Really.

liefe

Askew, A.

lieſe of Steuen, Act. 7 of Paul. Act. 17. and of Salomon, 3. Reg. 2. 8. and Par lip. 6. was, that God dwelleth not in temples made with hands. Agreable vnto this was the faith of this Godly woman, which neyther could beleeue that he dvvelleth in the box. God ſaith Eſai. 66. Heauen is my ſeate, not the boxe. Dauid ſaith Pſal. 113. our God is in Heauen, not in the pixt. Chriſt taught vs to ſay, vvhen vve pray, Math. 6. Luke. 11. Our father which art in heauen, and not our father which art in the boxe. Now diſcerne and iudge. *Box.*

Anne Askew.

Secondly he ſayde, that there was a woman, which did teſtify, that I ſhold read, how God was not in Temples made with handes. Then I ſhewed him the 7. and 17. of the *Apoſtles Actes*, what *Steuen* and *Paul* had ſaide therein. Whereupon he aſked me, how I toke thoſe ſentences? I aunſwered, that I wold not throw pearles among ſwine, for Acornes were good inough. *Temples.*

Iohn Bale.

An ignorant woman, yea a beaſt without faith, is herein allowed to iudge the holy ſcriptures hereſie, and againſt all good lawes admitted to accuſe this godly woman the ſeruant of Chriſt, for an hainous hereticke, for the onely reading of them. As peruers and blaſphemous was this queſtmonger as shee, and as beaſtlye ignorant in the doctrine of *Accuſers.*

health,

health, yet is neyther of them iudged yll of the vvorld, but the one permitted to accuſe this true member of Chriſt, & the other to condemne her. VVherfore her anſwere out of the 7. of Math. vvas moſt fitte for them. For they are no better then ſwyne, that ſo contemne the precious treaſure of the Goſpell, for the myre of mens traditions.

Anne Askew.

Thirdly hee asked me, wherefore I sayd, that I had rather to read 5. lynes in the Bible, then to heare 5. masses in the temple? I confessed, that I sayd no lesse. Not for the dispraise of either the Epistle or Gospell. But because the one did greatly edify me, and the other nothing at all. As *S. Paul* doth witnesse in the 14 of his first Epistle to the *Cor.* where as he doth say. *If the trumpe geueth an vncertaine sound, who will prepare himselfe to the battaile?*

Masses.

1. Cor. 14.

Iohn Bale.

A Commandement hath Christe geuen vs, to search the holy scriptures. Iohn. 5. for in them onely is the life eternall. Blessed is he (saith Christ vnto Iohn) which readeth and heareth the woordes of this prophecie. Apoc. 1. But of the Latine popishe masse, is not one worde in all the Bible, and therefore it pertaineth not to faith. A straight commandement hath almighty God giuen. Deut. 12. that nothing be added to his worde, nor yet taken from it.

Gods woorde

Askew, A.

it. Put thou nothing vnto his vvordes (saith Salomon, Prou. 30) least thou be found in so doing, a reprobate person and a lyer. S. Paule vvilled nothing to be vttered in a deade speach. 1. Cor. 14. (as your masse and mattens) but silence alvvayes to be in the congregations, where as is no interpretour, for 5. wordes (saith he) auaileth more to vnderstanding, then 10. thousand wordes vvith the tongue. This proueth temple seruice of the papistes all the yeare, to be worth nothing.

Anne Askew.

Fourthly he layed to my charge, that I should say, if an ill prieſt miniſtred, it was the Deuill and not God. My anſwere was, that I neuer ſpake ſuche thing. But this was my saying: That whatſoeuer he were, which miniſtred vnto me, his yll conditions coulde not hurt my fayth. But in ſpirit I receiued neuer the leſſe, the body and blond of Chriſt. Prieſt.

Iohn Bale.

Chriſt ſaith, Ioh 6. Haue not I choſen you twelue, and yet one of you is a Deuill? meaning Iudas that falſe and vnfaithfull prieſt. No leſſe ſaith Peter. 2. Pet. 2. of thoſe lying curates, by vvhom the truth is blaſphemed, and the people made marchandize of in their couetouſneſſe. If the ill fruit then, be al one vvith the ill tree in naughtineſſe, the vvorke of a diuell muſt be deuelish. God ſayd vnto the vvicked

prieſtes.

prieſtes. Eſai.1.Hier.6. Amos.5.and Mala.2.that he
Sacrifices. abhorred their ſacrifices,and alſo hated them,euen at the very heart,vvilling both heauen and earth to marke it.Into Iudas entred ſathan, after the ſoppe vvas giuen him,Iohn.13. vvhereas the other Apoſtles receiued the body and bloud of Chriſt. The table vvas all one to them both, ſo vvas the breade vvhich their mouthes receiued.The invvard receiuinges than in Peter and in Iudas, made all the diuerſitie,vvhich vvas beliefe and vnbelieſe,or fayth and vnfaithfulneſſe, as Chriſte largely declareth in
Iohn.6. the 6.of Iohn. vvhereas he shevved afore hande the full doctrine of that miſticall ſupper. Onely he that beleeueth, hath there the promiſe of the lyfe euerlaſting, and not he that eateth the material breade. Of God are they taught,and not of men, vvhich truely vnderſtand this doctrine.

Anne Askew.

Fiftly he asked me, what I sayd concerning confession? I aunswered him
Confession. **my meaning, which was as S. *Iames* saith, that euery man ought to acknowledge his faultes to other,and the one to pray for the other.**

Iohn Bale.

This confeſſion onely do the ſcriptures appoint vs.Iac.5.as vve haue offended our neigbor: But if vve haue offended God, vve muſt ſorovvfully acknovvledge it before him. And he(ſayth S.Iohn) 1. Iohn.1.hath faythfully promiſed to forgiue vs our ſinnes,if we ſo do,and to cleanſe vs from all vnrighteouſneſſe

Askew, A.

teousnesse. If the lavve of truth be in the priestes mouth, he is to be sought vnto for godly councell. Mala.2. But if he be a blasphemous hipocrite or superstitious foole, he is to be shunned as a most pestilent poyson. *Priests.*

Anne Askew.

Sirtly he asked me, what I sayde to the kinges booke? And I answered him that I could say nothing to it: because I neuer saw it. *The Kings book*

Iohn Bale.

All craftie vvayes possible, sought this quareling questmonger, or els the diuell in him, to bring this poore innocent lambe to the slaughter place of Antichrist. Much after this sort sought the vvicked Pharisees by certaine of their ovvne faction, or hyred Satellities vvith the Herodians, to bring Christe in daunger of Cæsar, and so to haue him slaine. Mat.22. Mar.12. Luke.20. *Pharisees.*

Anne Askew.

Seuenthly he asked me, if I had the spirite of God in me? I answered if I had not, I was but a reprobate or cast a way.

Iohn Bale.

Elect are vve of God (saith Peter) through the the sanctifiyng of the spirit. 1. Peter. 1. In euery true Christian beleeuer dvvelleth the spirit of God. Ioh. 14. Their soules are the sanctified temples of the holy Ghost, 1. Cor. 3. He that hath not the spirite of Christ (saith Paule) is none of Christs, Rom. 8. To *The spirite.*

them is the holy Ghoſt giuen, vvhich heareth the Goſpel and beleeueth it, and not vnto them which vvill be iuſtified by their vvorkes. Gala. 2. All theſe vvorthy ſcriptures confirme her ſaying.

Anne Askew.

Then he ſayd, he had ſent for a prieſt to examine me, which was there at hande. The prieſt aſked me, what I ſayde to the Sacrament of the Altar? and required much to knovv therin my meaning. But I deſired him againe to hold me excuſed concerning that matter. None other anſwere vvold I make him, becauſe I perceiued him a papiſt.

A Prieſt.

Iohn Bale.

Mocking prieſts (ſaith Eſay) hath rule of the lords people. VVhoſe voices are in their drunkenes. Forbid that may be forbidden, kepe backe that may be kept backe, here a little and there a little. Eſay, 26. A plague ſhall come vppon theſe, for vvhy? they haue chaunged the ordinances, and made the euerlaſting teſtament of none effect, Eſay 24. They with hold (ſaith S. Paule) the verity of God in vnrighteouſneſſe. Rom. 1. They breed cocatrice egges (ſaith Eſay) and vveaue the ſpiders vveb. VVho ſo eateth of their egges, dieth. But if one treadeth vpon them there commeth vp a ſerpent, Eſay. 59.

Mocks.

A ſerpent riſeth.

Anne Askew.

Eightly hee aſked me, if I did not thinke

thinke, that priuate Masses did helpe soules departed. And I sayde, it was greate Idolatrie to beleeue more in them, then in the death which Christ died for vs.

Iohn Bale.

Here riseth the Serpent of the 'Cockatrice eggs, vvorkmanly to fulfill the afore alleaged prophecy. If their Masses had beene of Gods creation, ordinaunce, or commaundement, or if they had beene in any point necessarye for mans behoose, they had beene registred in the booke of life, vvhich is the sacred Byble. But therein is neyther mention of Masse priuate nor publike, seuerall nor common, single nor double, high nor lovve, by foote, nor on horsebacke, or by note as they call it. If they be things added by mans inuention (as they can be none other, not being there named) than am I sure that the Scriptures call them filthinesse, rust, chaffe, draffe, swill, drunkenes, fornication, menstrue, mans dirt, adders egges, poyson, snares, the bread of vvicked lyes, and the cup of Gods curse. Their original ground shoulde seeme to be taken of the Druides or Pagan Priestes, vvhich inhabited this Realme long afore Christes incarnation, and had than practised sacrifices both publique and priuate. Looke Cornelius Tatitus, Caius Iulius, Plinius, Strabo, & such other authors. That name of priuation added vnto their Masse, cleerely depriueth it of Christen communion, vvhere one man eateth vp all, and distributeth nothing.

Masses priuate

Druides.

How such vvare shoulde helpe the soules depar-

ted, I cannot tell. But vvell I vvote, that the vvounded man betvvixt Hieruſalem and Hierico, had no helpe of them, The Samaritane vvhich vvas reckoned but a Pagane among them, vvas his onely comfort. In the moſt Popiſh time vvas neuer more horrible blaſphemy than this is. This vvickedneſſe impugneth all the promiſes of God concerning fayth and remiſſion of ſinnes. It repugneth alſo to the vvhole doctrine of the Goſpel. The application of Chriſtes ſupper, auaileth them onely that be aliue, taking, eating, and drinking, that is therein miniſtred. No more can the Prieſtes receiuing of that Sacrament profit another man, than can his receiuing of Baptiſme or of penance, as they call it. If it profiteth not the quicke, hovve can it profite the dead? No ſacrifice is the Maſſe, nor yet good vvork, but a blaſphemous prophanation of the Lordes holy Supper, a manifeſt vvickednes, an horrible Idolatrie, and a foule abhomination, being thus a rite of vvorſhipping without the vvord, yea againſt the expreſſe vvorde of God.

Luk. 10.

The Prieſts receiuing.

Anne Askew.

Then they had me from thence, vnto my Lord Maior. And he examined me, as they had before, and I aunſwered him directly in all things, as I anſwered the queſt afore.

Maior.

Iohn Bale.

After this ſort vvas Chriſt ledde from the examination of the cleargie to Pilate, Mat. 27. In that the examination of the Queſt and of the Mayor vvas all one, ye may vvell knovv that they had both one ſcoole-

ſchoolemaiſter, euen the brutish Bishopp of London. The ignorant magiſtrates of England vvill neither be Godly vviſe vvith Dauid and Salomon, nor yet embrace the earneſt inſtructions of God, to be learned in the ſcriptures. Pſal. 2. Sapien. 6. but ſtill be vvicked miniſters and cruell ſeruant ſlaues to Antichriſt and the deuill, Apo. 17. More fit are ſuch vvitleſſe Mayors and graceleſſe officers, as knovveth not vvhite from blacke, and light from darkneſſe. Eſay. 5. to feede ſvvine or to keepe kaddovves, than to rule a Chriſtian comminaltie. A terrible day abideth them, vvhich thus ordereth the innocent. Iacob. 2.

Boner.

Ignorance.

Anne Askew.

Beſides this my Lorde Mayor layed one thing vnto my charge, which was neuer ſpoken of me, but of them. And that was, whether a mouſe eating the hoaſt, receiued God or no? This queſtion did I neuer aſke, but in dæd they aſked it of me, wherevnto I made them no anſwere, but ſmiled.

Iohn Bale.

Is not here (thinke you) vvell fauoured and vvell fashioned diuinitie, to eſtablish an article of the Chriſtian fayth? vvhile VVincheſter anſvvered this queſtion as foolish as it is, in his vviſe detection of the deuils ſophiſtry. fol. 46. Beleeue (ſaith he) that a mouſe can not deuour God. Yet reporteth he after, in fol. 21 That Chriſtes body may as vvell dvvell in a mouſe, as it did in Iudas. Then followeth frier

VVincheſter.

Diuision. Finke, frier Perin, I shoulde say, a bacheler of the same schoole. And he answereth in the ende of his third sermon, that the Sacrament eaten of a mouse, is that very reall body of Christ. And when he hath affirmed it to be no derogation to Christes *Guimundus.* presence, to lye in the mawe of that mouse. He deuideth me the one from the other, the Sacrament from Christes body, concluding, that though the Sacrament be disgested in the mouses mawe, yet is not Christes body there consumed. O blasphemous beastes, and blind Balaamites. Because these two workemen be scant wittie in their owne occupation, I shall bring them forth here two old ar- *Waldenus.* tificers of theirs to helpe them, Guimundus Auersanus, a bishop, to helpe bishop Steuen, and Thomas Walden a frier, to helpe frier Perin. The sacramentes (say they both) are not eaten of mice, though they seem so to be in the exteriour similitudes. For the vertues (saith Guimundus) of holy men, are not eaten of beastes, when they are eaten of them. 51. de 2. corpore & sanguine domini. No mary (quoth Walden) no more is the paynters occupation destroyed, when a picture is destroyed. Marke this geare for your learning. But nowe commeth Algerus a monke, more craftie then they both, and he saith. 51. 2. cap. 1. de Eucharistia, that as well is this meere spirituall, as materiall, because Dauid calleth it the bread of Angels, and a bread from heauen. Psal. 77.

That which is materiall in this bread (saith he) is consumed by disgestion, but that which is spiri- *Algerus* tuall remayneth vncorrupted.

If we would attend well vnto Christes diuini-

tie,

Askew. A.

tie, and let theſe oyled diuines diſpute among olde Goſſips, vve ſhould ſoone diſcharge mice and rats, vveake ſtomakes and parbreking drunkerdes, of a farre other ſort than thus, he that eateth my fleshe (ſaith Chriſt) Ioh 6. and drinketh my bloud, dvvelleth in me and I in him. This eating is al one with the dvvelling, and is neither for mice nor rats, brent chauncels nor drunken prieſtes. For as vve eat vve dvvell, and as vve dvvell vve eat, by a grounded and perfect faith in him. The ſubſtance of that moſt godly refection lyeth not in the mouth eating nor yet in the belly feeding, though they be neceſſary, but in the onely ſpirituall or ſoule eating. No vviſe man vvill thinke that Chriſt vvil dvvell in a mouſe, nor yet that a mouſe can dvvell in Chriſt, though it be the doctrine of theſe doughty dovvſepers, for they ſhall finde no ſcriptures for it. If theſe men vvere not enemies to faith, and friendes to Idolatrie, they vvoulde neuer teach ſuch filthy learning. More of this ſhall I vvrite (God vvilling) in the anſvvere of their booke.

Chriſtus.

Faith.

Anne Askew.

Then the biſhops chancellor rebuked me, & ſayde, that I was much to blame for vttering the ſcriptures. *S. Paule* (he ſayde) forbadde women to ſpeake or to talke of the worde of God. I anſwered him that I knew *Pauls* meaning ſo wel as he, which is, that a woman ought not to ſpeake in the congregation by the way of teaching. And then I aſked

1. Cor. 13.

Women.

him, how many women he had seene, go into the pulpet and preach: He sayd, he neuer saw none. Then I sayde, he ought to find no fault in poore women, except they had offended the law.

Iohn Bale.

Plenteous inough is her answere here, vnto this quarreling, and (as appeareth) vnlearned chancelor. Many godly women both in the old law and newv, were learned in the scriptures, and made vtterance of them to the glory of God. As we read of Elizabeth, Mary, and Anna the vvidow. Luk. 1. and 2. yet were they not rebuked for it, yea Mary Christs mother retayned all, that vvas afterwarde vvritten of him. Luke. 2. Yet vvas it not imputed vnto her an offence. Christ blamed not the vvoman that cryed whiles he vvas in preaching, happy is the vvombe that bare thee. Luke. 2. The vvomen which gaue knovvledge to his disciples, that he was risen from death to life, discomfited not he, but solaced them with his most glorious appearance, Mat. 28. Ioh. 12. In the primatiue Churche, specially in S. Hieromes time, vvas it a great praise vnto vvomen to be learned in the scriptures. Great commendacions geueth our english Chronicles to Helena, Vrsula, and Hilda, vvomen of our nation, for being learned also in the scriptures. Such a woman was the sayde Hilda, as openly disputed in them against the superstitions of certaine bishops. But this chancelor, by like, chaunced vppon the blinde popish worke which VValter Hunt a white frier wrote, 4. score yeres ago, contra doctrices mulieres, against schole women,

Scripture women.

VVomen.

English women.

VValter Hunt.

Askew. A.

women, or as some other like blinde Romish beggeries.

Anne Askew.

Then my Lord Mayor commaunded me to warde. I asked him, if suretyes would not serue me, and he made me a short answere, ỳ he would take none. Then was I had to the Counter, and there remayned 12. dayes, no friend admitted to speake with me.

Iohn Bale.

Here is Christ yet troden on the heele, by that wicked serpent which tempted Eua. Gene. 3. His faithfull member for beleeuing in him, is here throwen in prison. And no maruaile, for it vvas his owne promise, ye shall be brought before rulers & deputies (saith he) for my truthes sake, Math. 10. yee shall be betrayed of your ovvne nation and kindred, and so throvven in prison. Luk. 2. 1. If they haue persecuted me, thinke not but they vvill also persecute you. Iohn. 15. This serpent is againe become the prince of this world, and holdeth the gouerners therof captiue, Ioh. 14. Sureties vvould haue beene taken for a theefe or a murtherer, but not for Christes member, the bishops chauncellor beeing at hand, nor yet her friendes permitted to comfort her.

Christ troden on the heele.

Anne Askew.

But in ỳ mean time there was a priest sent to me, which said that he was commaunded

manded of the Bishop to examine me, and to geue me good councell, which he did not. But first he asked me for what cause I was put in the Counter: And I tolde him I coulde not tell. Then hee said it was great pitty that I should be there without cause, and concluded that he was very sory for me.

Iohn Bale.

O temptation of Sathan, Christ being in the solitarie wylderneſſe alone, was after this flattering sort assaulted first of his enemie. Mat. 4. This Iudas
Iudas. was sent afore to geue a friendly kisse, the more deepely to trap the innocent in a snare. But Gods wisedome made her to perceiue what he was. A false prophet is soone knowen by his fruits among them that are godly wise. Math. 7. She considereth with Salomon, that more to profit are the stripes of a friend, then the fraudulent kysses of a deceitfull enemy. Pro. 27.

Anne Askew.

Secondly he sayde, it was tolde him, that I shoulde deny the Sacrament of the Altar. And I answered him again, that that I had sayd, I had sayd.

Iohn Bale.

Christ. In this breise answere, she remembred Salomons counsaile. Answere not a foole, all after his fooliſhneſſe. Beware of them saith Christ which come in sheepes clothing, for inwardly they are most rauening

ning vvolues. Mat. 7. God destroyeth the crafts of the wicked (saith Iob) so that they are not able to perfourme that they take in hand. Iob. 5.

Anne Askew.

Thirdly he asked me, if I were shriuen, I tolde him no. Then he sayde, he would bring one to me, for to shriue me And I tolde him, so that I might haue one of these three, that is to say, Doctor *Crome*, sir *Gillam*, or *Huntington*, I was contented, because I knew them to be men of wisedome. As for you or any other, I will not dispraise, because I know ye not. Then he sayd I wold not haue you thinke, but that I or an other that shall be brought you, shal be as honest as they. For if we were not, ye may be sure, the king would not suffer vs to preach. Then I answered by the saying of *Salomon*. By commoning with the wise, I may learne wisedome, but by talking with a fole, I shall take skath, *Pro.* 1. *Preachers.*

Iohn Bale.

See how this aduersary compasseth like a rauening Lion, to deuour this lambe. Now tempteth he her with Confession, which hath been such a baite of theirs, as hath brought into their netts & snares, the mightiest Princes of the worlde, both kings and 1. Pet. 5.

empe-

emperours. See here if they leaue any ſubtilty vnſought,to obtayne their pray.He reckened by this to winne his purpoſe,which way ſoeuer she had taken.If she had bin confeſſed to him,he had known which way ſhee had beene bent. If ſhee had vtterly refuſed confeſſion,he had more matter to accuſe her of.O ſubtill ſeede of the ſerpent.This part played your old generation,the Phariſees & prieſts with Chriſt,to bring him in danger of the law,Mat 12.and Iohn8.No chriſtian erudition bringeth this prieſt,nor yet good counſailes of the ſcripture.But as Eſay ſayth, the hipocrite imagineth abhomination againſt God,to famish the hungry,and vvithhold drinke from the thirſtie. Yet ſhall not the eyes of the ſeeing be dimme, nor the eares of the hearing be deafe.Eſay.23.If the king admit ſuch preachers (as I cannot thinke it) a ſore plague remayneth both to him and to his people.

Hypocrite.

Preachers.

Anne Askew.

Hoſte. Fourthly he aſked me,if the hoſt ſhold fall,and a beaſte eate it, whether the beaſt did receiue God or no:I anſwered ſaying, yee haue taken the paynes to aſke this queſtion, I deſire you alſo to take ſo much paynes more,as to aſſoyle it your ſelfe. For I will not doe it,becauſe I perceiue ye come to tempt me. And he ſayd,it was againſt the order of ſchooles,that he which aſked the queſtion,ſhoulde aunſwere it. I tolde him,I

was

Askew, A.

was but a woman, and knew not the course of schooles.

Iohn Bale.

Beastly was that question, and of a more beastly brayne proponed to this woman. Little need shall other men haue to manyfest their blasphemous follies, vvhen they doe it so playnely them selues. VVho euer heard afore, that their host was a God, and might fall, and be eaten of a beast, till they now so beastly told the tale? Though S. Paule, where as is rightly ministred, doth call it the bodye of the Lord 1. Cor. 2. Yet doth he not call it a God. Thogh Christ saith, this is my body, Mat, 26. Mar. 14. Luke, 22. yet sayth he not this is a God. For God is a spirite, and no body, Iohn. 4. VVhere God is eaten, it is of the spirite, and neither of mouse not ratte, as VVinchester and Perin, with other like popish heretiques haue taught novve of late by their ovvne handvvritinges. Our God is in heauen, and can not fall, nor yet be eaten with beasts. If they haue such a God, as may both fal and so be eaten, as this Priest here confesseth, it is some false or counterfet God of their ovvne making. If he may putrify or be consumed of vvormes, moule, rust, beast, or fire, Baruch sayth, it is an Idoll, and no God.

A falling God.

VVinchester.

These vvitlesse Idolatours haue no grace in this age, to hyde their old legerdemains. They fare like those drunken Gossippes, vvhich tell more then all, vvhen their heads be full of vvel-gingird-ale. The proud crovvne of the drunken Ephramites (sayth Esay) shall be troden vnder foote. The priestes & prophets do stacker, they are so ouer seene vvith vvine.

Perin.

vvine.Esay.28. They stumble in the streetes,and haue stayned them selues with bloud.Treno.4.All the dwellers of Iuda(saith the Lord)shall I fill with drunkennesse,both the kinges and the priests.I vvill neither pardon them,spare them,nor yet haue pittie on them,Hiere.23. And where as that drunkennesse is,sayth Salomon, there is no councell kept.Pro.31.In the end,this hipocrite full like him selfe,alleageth to this woman, a maner vsed of his old predecessours in the schooles of falsehood.But from the schoole of trueth he bringeth nothing to the comfort of her conscience. He declareth full workmanly in this;what he and his generation seeketh, by suchtheir spirituall and iustifying workes, ex opere operato.

Anne Askew.

Fifthly he asked me,if I intended to receiue the sacrament at Easter,or no? I answered,that els I were no christian woman,and that I did reioyce, that the tyme was so neere at hand. And then hee departed thence, with manie fayre wordes.

Iohn Bale.

This hungry vvolfe practiseth by all crafty waies possible,to suck the bloud of this innocent lambe. Is not that (thinke you) an holye congregation, vvhich is thus spiritually occupyed? Some godly vvyse men vvill vvonder, that they be not ashamed.But maruaile not of it. For the holy Ghost sayth in his fore iudgementes, that the same holy

Spiritually.

mother

Askew, A.

mother vvhich hath hatched them vp in oyles and in ſhauinges, is an vnſhamefaſt vvhore, Apoc. 17. & Dan. 8. Than of very nature muſt her vvhelpes be ſhameleſſe children. Such ſhameleſſe dogs are they (ſayth Eſay) as be neuer ſatisfied. Eſay. 56. VVhen they kyll you, ſayth Chriſte, they ſhall thinke they do God good ſeruice. Ioh. 16. O greatly haue their mallice blynded them. Sapie. 2. vvich is partly the drunkenneſſe afore ſpoken of.

A whore.

Dogges.

Anne Askew.

And the 23, day of march, my coſinne *Brittayne* came into the counter to me, and aſked there, whether I might be put to baile or no? Then went he immediatly vnto my lord Mayor, deſiring him to be ſo good Lord vnto me, that I might be bailed. My lord anſwered him and ſayd, that he woulde be glad to doe the beſt that in him lay. Howbeit he concluded not to baile me, not without the conſent of a ſpiritual officer. So requiring him to go and ſpeake with the chauncellor of London. For he ſayde, like as he coulde not commit me to priſon without the conſent of a ſpirituall officer, no more could he baile me without conſent of the ſame.

Bayling.

Iohn Bale.

True is it here, that is vvritten of S. Iohn in the Apo-

Apocalips, that Antichrist is vvorshipped of the
Antichrist. potentates and kinges of the earth, Apoc. 13. The mayor of London, vvhich is the kinges lieftenant, and representeth there his ovvne person, standeth here like a dead idoll, or like such a seruant slaue as can doe nothing vvithin his ovvne Citie concerning their matters. VVho is like the beast (saith S. Iohn) vvho is able to vvarre vvith him? He hath broughte all landes and their kingdomes in feare
The Beast. (saith Esay) the strength of their Cities hath he taken avvay, and restrayned the deliuerance of their prisoners. Esay. 14. The parentes of him that vvas borne blinde, feared this spirituall tiranny or
Examples. captiuitie of theirs, such time as they vvere examined of the Byshops for the sight of their sonne. Such as
Ioh. 9. beleued in Christe among the chiefe rulers of the Iewes, vvould not be aknowne thereof, for feare
Ioh. 12. of like violence, No nevve thing is it than in that spirituall generation, but a custome of old antiquity. Both Christe and his Apostles haue suffered like tyrany vnder them. But neuer did they yet minister it to any creature after their example.

Anne Askewe.

Chancellor. So vpon that, he went to the Chancellor, requiring of him as he did afore of my Lord Maior. He answered him, that the matter was so hainous, that he durst not of himselfe doe it, without my Lord of London were made priuie therevnto. But he said, he would speak vnto my Lorde in it. And bad him repaire

payze vnto him the next morowe, and he should well know my Lords pleasure.

Ihon Bale.

Right wisenes iudge they sinne,& sinne right wisenes,Esa.5.So vncertaine sight is their sight.Iohn 12. In that God hath giuen them vp to their owne lusts. Rom. 1. VVhat a hainous matter is it holden heere, to beleeue in Christ after the scriptures,and not after their superstitious manner? For non other cause cold they lay to this woman, as yee haue heard afore,and as yee shall hereafter perceiue more largely. VVhatsoeuer it be to offend God or man, their offence may bee no lesse then prison and death. The Turke is not more vengeable,than is this spitefull generation. Yet boast they Christes religion, and holy mother the Church.

Faith in Christ.

Tirrany.

Anne Askew.

And vppon the morrow after, hee came thither,and spake both with the Chauncellor, and with my Lord Byshop of London; My Lord declared vnto him, that hee was verye well contented that I should come forth to a communication. And appoynted mee to appeare afore him the next day after 4. of the clocke at afternoone. Moreouer, he said vnto him,that he would there should be at that examination, such learned men as I was affectioned to. That they might see,and also make report,that I was hand-

ley with no rigour. He aunſwered him, that hee knew no man that I had more affection to than other. Then ſaid the Byſhoppe. Yes, as I vnderſtand, ſhe is affectioned to Doctor Crome, Sir Gillam, Whitehead & Huntington, that they might heare the matter, for ſhe did know them to be learned and of a godly iudgement.

Subtile.

Iohn Bale.

A foxiſh fauour was this both of the Chaunceller and Biſhop, and ſuch a beneuolent gentleneſſe, as not onely ſought her bloud, but alſo the bloud of all them which are here named, if they had thé come to this examination. For the Euening afore (as I am credible infourmed) the Biſhop made boaſt among his owne ſort, that if they came thyther, he would tie them a great deale ſhorter. A voyce was this full like to him that vttered it. For thereby hee appeareth, not one that will ſaue and feede, rather ſuch a one as ſeeketh to kill and deſtroy. Iohn. 10. The foxes runn ouer the hill of Syon (ſaieth Hieremie) becauſe ſhee is fallen from God. Lamentation. 5. O Iſraell (ſaith the Lord) thy Prophets are like the wilie foxes vpon the fieldes, Ezechiell 13. The Poet hath a byword, that happie is he which can take heed by other mens hurt. I adde this heere, that yee ſhould beware, if yee come in like daunger of any ſuch foxiſh Byſhop. By one of his daie deuils, whom this Caiphas ſent to common with the woman in priſon, hee knew part of her meaning, and what they were alſo which fauoured her opynions. Yea, he craftely vndermined this Gentleman

A vvolfe.

Foxes.

A Prieſt.

man vvhich in treated for her, if ye marke it wel. Trust not too much in the flatterous favvning of such wilie foxes.

Anne Askew.

Also he required my cosine Britaine, that he should earnestly perswade me to vtter euen the very bottome of my heart. And hee swaare by his fidelitie, that no man should take any aduauntage at my wordes, neither yet wold he lay ought to my charge, for any thing that I should there speake. But if I sayd any manner of thing amisse, hee with other more would bee glad to reforme mee therin with moff godly councell. A Theefe.

Ihon Bale.

O vengeable Tyrant and deuill. How subtilly seekest thou the bloud of this innocent woman, vnder a coulour of friendly handeling? God once commanded thee earnestly, in no case to compasse thy neighbours vvith disceipt, to the effusion of his bloud, Leu. 19. But his commaundement, thou reckenest but a Canterbury tale. By swearing by thy fidelitie, thou art not all vnlike vnto Herode, vvhom Christ for like practises first to put Iohn, and then him to death called also a most craftie cruell fox, Luke 13. Thou laboures heer, to haue this woman in snare, with certaine of her friends. But God put her in minde at this time, to recken thee a dog and a swine. Math. 7. and therevpon to haue fewe wordes. Iudas. Herode.

Anne Askew.

On the morrow after, my Lorde of London sent for mee, at one of the clocke, his hour being apointed at three. and as I came before him, he said, hee was very sory of my trouble, and desired to know my opinion in such matters, as were laid against me. He required mee also in any wise, boldely to vtter the secrets of my heart, bidding mee not to feare in any poynt. For whatsoeuer I did say within his house, no man should hurt me for it. I aunswered, For somuch as your Lordship appoynted 3. of the clock and my frends shal not come til that houre, I desire you to pardon mee of giuing aunswere till they come.

A false liar.

O Traitour

Iohn Bale.

In this preuenting of the houre, may the diligent reader perceiue the greedinesse of this Babylon Byshoppe, or bloudthirsty wolfe, concerning this pray. Swift are their feete (sayeth Dauid) in the effusion of innocent bloud, vvhich haue fraud in their toongs, venimme in their lips, and most cruell vengeaunce in their mouthes. Psal. 13. Dauid in the Psalme muche marueileth in the spirite, that taking vppon them the spirituall gouernaunce of the people, they can fall in such franzye or forgetfulnes of themselues, as to beleeue it lawfull thus to oppresse the faithfull, and to deuour them with as little compassion, as hee that greedily deoureth a peece of bread. If such haue read any

A Tyraunt.

Murtherers.

any thing of God, they haue little minded their true
d etie therin. More ſvviſt (ſaith Hieremy) are our cru-
ell perſecuters than the Egles of the aire. They follow Egles.
vppon vs ouer the mountaines, and lay priuie vvait
for vs in the vvilderneſſe. Trenorum. 4. He that vvill
know the craſty haukyng of Byſhops to bring in their
praie, learne it heere. Iudas (I thinke) had neuer the
tenth part of their cunning vvorkemanſhip. Marke it
heere, and in that vvhich followveth.

Anne Askew.

Then ſaid he, that he thought it meet, to ſend for thoſe 4. men which were afore named, and appoynted. Then I deſired him, not to put them to the paine. For it ſhould not need, becauſe the 2. Gentlemen which were my friends, were able inough to teſtifie that I ſhould ſay. Anone after hee went into his gallery with maiſter Spilman, and pilled him in any wiſe, that hee ſhould export me, to vtter all that I thought. Mo lambes to deuoure.

Iohn Bale.

Chriſt ſhevveth vs in the 7. Chapter of Mat. and
other places more of the goſpell, hovve vvee ſhall
know a falſe Prophet or an Ipocrite, and vvilleth vs
bevvare of them. Their manner is as the deuills is,
vtteringly to tempt, and deceipt fully to trappe, that Like the deuill.
they may at the laſt, moſt cruelly ſlay. Such a one (ſaith
Auid) hath nothing in his toong, but plaine deceipt.
He laieth vvait for the innocent, vvith no leſſe cruel-
tie then the Lyon for a ſheepe. He lurketh to rauiſhe
the poore, and vvhen hee hath gotten him into
his

his net, than throweth he him dovvne by his authority. Psal. 9. This is the 3. temptation of this Byshope, that the vvoman should vtter, to her owne confusion.

Anne Askew.

In the meane while he commaunded his Archdeacon to common with me, who sayd vnto me, mistresse wherefore are yon accused? I ānswered, are my aculers, for I know not as yet. Thē took he my book out of my hand, and said. Such bookes as this is, hath brought to you ẏ trouble ye are in. Beware (saith he) beware, for he that made it was brent in Smithfield. Then I asked him, if hee were sure that it was true that hee had spoken. And he sayd he knew wel, the book was of John Frithes making. Then I asked him, if he were not ashamed for to iudg of the booke before he saw it within, or yet knew the truth thereof? I sayed also, that suche vnadvised and hastie iudgement, is a token apparant of a very slender wit. Then I opened the booke and shewed it him. He said he thought it had bene an other, for he could finde no fault therin. Then I desired him, no more to bee so swift in iudgement, till he throughly know the truth. And so he departed.

Archdeacō.

A lyar.

Iohn Bale.

Here ſendeth he forth an other Iudas of his, to betray this true ſeruaunt of God. Mark the good workmanſhippe hardly, and tell me if they be not the ofſpring of the ſerpent. Muche are they offended vvith bookes, for that they ſo plainly do manifeſt their miſchiefes. Iohn Fryth is a great moate in their eies, for ſo turning ouer ther purgatory, & heuing at their moſt monſtruous Maſſe, or mametrousmazon, which ſignifieth bread or feading. Notvvithſtanding Daniell calleth it Maozim, betokening ſtrength or defence, Daniell. 11. becauſe the falſe vvorſhippings thereof ſhould be ſo mightely defended by vvorldly authoritie and power. No nevv thing is it, that good men & their bookes are deſtroyed novv a daies, vvhen they touche the miſchiefes of that generation. For Ioakim the King of Iuda, cut Hieremies Prophiſies in peeces vvith a penneknyfe, and in his madneſſe threvv them into the fire, commaunding both Hieremie vvhich taught them, and Baruch vvhich vvrote them, to be put to death. Hieremie. 36. VVhan King Antiochus had ſet vppon the alter of God, the abhominable Idoll of deſolation (vvhich is novv the Popish Maſſe) Mat. 24. the bookes of Gods law, commaunded hee to be torn in peeces & brent in the fire, ſending forth thee vpon, this cruell proclimation. That vvhatſoeuer he vvas, vvhich had a booke of the Lordes Teſtament found about him or that indeuoured thẽſelues to liue after the lawes of God, the kings commaundement vvas, they ſhould be put to death. 1. Machabeorum.

Iudas.

Iohn Fryth.

Bookes condempned.

Books bren

Anne Askew.

Immediatly after came my cousin Bri-
Her friendes tain in, with diuerse other, as maister Hall of Graies Inne, and such other like. Then my Lord of London perswaded my cousine Britaine, as he had done oft before, which was, that I should vtter the bottome of my heart in any wise.

Iohn Bale.

This is the fourth temptation or craftie calling vpon, to vtter her minde, that he might say of her, as Cayphas sayd of Christ. Mat. 26. vvhat need vve any
Caiphas. more vvitnesses? Lo, novv yee haue heard a blasphemie or an heresie. How say yee novv to it, which are her friends? Is shee not guilty of death? if they should haue sayd nay vnto this, they should haue bene, in as
Practise. deepe daunger as shee. This serpentine practise, vvas as vvel to trappe them as her, let it not be vnmarked.

Anne Askew.

My Lord said after that vnto me, that he would I should credite the councell of my
Sathan. frientes in this behalfe, which was, that I should vtter all thinges that burdened my conscience. For he ensured me, that I shold not need to stand in doubt to say any thing. For like as hee promised them (he said) he promised me, & would performe it. Which was that neither he, nor any man for him, should take me at aduantage of any word I shsuld speake. And therefore he badde mee,

say

ſay my minde without feare. I aunſwered him that I had nought to ſay. For my conſcience (I thanked God) was burdened with nothing. Tempter.

Iohn Bale.

Still followeth this ghoſtly enemy, his former temtatiō, & calleth vpon mortal vtterance or vtterāce ful of death, that he might cry vvith Caiphas. Luke. 22. what neede vve further teſtimony? Her owne mouth hath accuſed her. VVe are able vvitneſſes thereof, for our ovvne eares haue heard it. Thus lay they vvait for bloud (ſaith Saloman) and lurke priuily for that innocent, vvithout a cauſe, Prouerbiorum. 1. Conſent not (ſaith hee) vnto ſuche tyraunts, if they entice thee. For though their words appeare as hony. Prouer. 16. Yet ſhalt thou find thē in the end, ſo bitter as wormewood. Prouer. 5. Though that whoriſh generarion pretenderh a coulour of gentleneſſe, yet byteth it at the laſt like a ſerpent, & ſtingeth like an adder, throwing forth poyſon. Prou. 22. Cayphas. Enemies.

Anne Askew.

Then brought he forth this vnſauery ſimilitude. That if a man had a wound, no wiſe ſurgeon would miniſter helpe vnto it, before hee had ſeene it vncouered. In like caſe (ſaith he) can I geue you no good counſell, vnleſſe I know wherwith your conſcience is burdened. I anſwered, that my conſcience was cleare in all thinges. And for Surgery. Counſell.

to

A murtherer.

to lay a plaister vnto the hole skin, it might appeare much folly.

Iohn Bale.

Haue not hee (thinke you) much neede of helpe, which seeketh to such a surgeon? Vncircumspect is that patient, and most commonly vnfortunate which goeth to a commen murtherer to be healed of his disease. Christ bad vs euermore to beeware of all suche vnlesse wee would be wearied. Mat. 7. The nature, of these, Lord (sayth Dauid) is not to make whole, but to perserute them whome thou hast smitten, and to adde woundes vnto wound. Psalme. 86. Their own botches are insanable. Esay. 1. for the multitude of their mischieses. H erem. 30. The Priest and the Leuyte, which traueiled between Hierusalem and Hierico, healed not the wounded man yet: were they no wounders. Lucke. 10. VVho can thinke that he will vnburden the conscience, which studieth nothing els but to ouerload it with most greeuous and daungerous burdens. Mat. 23.

Botches.

Anne Askew.

Then ye vrge me (saith he) to lay to your charge, your owne report, which is this. Ye did say, hee that doth receiue the sacrament by the handes of an ill Priest or a sinner, hee receiueth the deuill and not God. To that I aunswered, that I neuer spake such words. But as I saide afore both vnto the quest and to my Lord Maior, so saie I now agayne, that the wickednes of the Priest

Gathered flores.

should

should not hurte me, but in spirit and faith I receyued no lesse the body and bloude of Christ. Then saide the bishoppe vnto mee what a saying is this? In spirite. I will not take you at that aduantage. Thē I answered, My Lord without faith and spirite I cannot receiue him worthily.

Iohn Bale.

Now sheweth this Chaiphas where aboute he goeth, for al his false flattering coulers afore. And seyng he can winne none aduantage to his cruel purpose, of her owne communication, he shaketh the bowgettes of his prouided Iudases and betrayers of innocent bloude: he bringeth forth such stuffe and store as that wicked quest had gathered of her aunswer to them, to flatter and to please his tirannie therewith. It is to be feared, that as farre was the feare of God heare from them, as from him. Ptal. 13. for as well practised they this mischiefe against her, as he, Marke heere the naturall working of a very full Antychrist. Hee defendeth sinne in his own generation, and condempneth vertue in Christs deare member. Malice, pride, whordome, sodomitrie, with other most deuilish vices, reckoneth he not to hurt the administration of a Priest, yet iudgeth it he an heresie, no lesse worthy then death, to beleeue that Christes flesshe and bloud is receiued in faith and spirite. VVhat though it be Christs most earnest doctrine. Ioh. 6. what a saying (saith this Byshoppe) is this? In spirite, I will not take you at the worst, saith he, As though it were a most heinous heresie: But most discret and godly was the womans answere

A sore heresie.

Priestes.

Bougets.

swere, declaring her a right member of Christ, whereas those Priestes, whome hee here defendeth are vnworthie receiuers, and members of the deuil. Iohn. 13. and 1. Cor. 2. Thus is an Antichrist heere known by his fruits. For he vttereth blasphemies against god. Dan. 7. Apoc. 13. he calleth euill good, and good euill. Esay. 5. and prouerbiorum. 3.

Antichrist.

Anne Askew.

Then he layde vnto me, that I should say that the sacrament remaining in the pixte, was but bread, I aunswered that I neuer saide so. But indeed the quest asked me such a question, whereunto I would not answer (I sayd) til such time as they assoyled mee this question of mine. wherefore Steuen was stoned to death, They sayde they knew not. Then said I againe no more would I tell them what it was

Breade.

Iohn Bale.

O Idolouse shepheard (saith Za.) thou seekest not to heale the wounded but to eate the flesh of the fat, Zac. 2. the watchemen of Israell (saith the Lord) are very blinde beasts and shameless dogges. They haue no vnderstanding, but follow their own beastly waies for couetousnesse. Esay. 56. VVho euer reade in the Scripture or autorised Chronicle, that bread in a box should be Christes body? VVhere or when commanded he his most holy body, so to be bestowed? VVhat haue you to lay for this doctrine of yours? Are ye not ashamed of your vnreuerent and blasphemous beastlinesse?

Steuen.

Beastes.

The Boxe.

Askew, A.

lyneſſe? VVill ye ſtill pluck our Chriſtes eliefe from the right hand of God the eternall father, and ſend it to a boxe of your brainiſh deuiſing?

The firſt boxer of it, was Pope Honotius the 3. in the yeare of our Lord. M C C XVI. after the manifold reuelations of diuerſe religiouſe women. Neither was there any great honour giuen vnto it of the common people, till a ſorie ſolitarie ſiſter or Ankoras in the land of Leodium or Luke, called Eua after a certaine viſion, had procured of Pope Vrbanus the fourth in the yeare of our Lord. M.CC.LXIIII. The feaſt of Corpus Chriſti to be holden ſolemnal chriſtendome ouer. As teſtifieth Arnoldus Boſtius. Epiſt. 6. and Iohn. Paleonidorum. In all the 12. hundred years afore that, was it neither boxed or pixed, honored not ſenced vniuerſally, and ſee what an horrible worke heere is now, for the boxing thereof, and what a great hereſie it is to beleeue that Chriſt dwell not threein, contrary both to his owne and to his Apoſtles doctrine. Marke alſo how this Gods creature is handled heere for it, and howe ſubtilly ſhee is betrayed of the Byſhops begles and limmes of the deuill.

Honotius.

Boſtius.

Iudaſes.

Anne Askew.

Then laid it my Lord vnto mee, that I had aleadged a certain text of the ſcripture I aunſwered that I alleadged none other but Saint Paules own ſaying to the Athenyans, in the 17. chapter of the Appoſtles Acts. That God dwelleth not in temples made with hands. Then aſked he me, what my

Temples.

my faith and beliefe was in that matter: I aunswered him I beleeue as the scripture doth teach mee. Then enquired hee of me, what if the scripture doth saye, that it is the bodie of Christ: I beleeue (said I) like as the scripture doth teach me. Then asked he again, what if the scripture doth say, that it is not the body of Christ? My aunswere was still, I beleeue as the scripture informeth me. And vpon this argument he taryed a great while, to haue driuen me to mak him aunswere to his mynde. Howbeit I would not, but concluded thus with him, ỹ I beleeued therein and in all other things, as Christ and his holy Appostles did leaue them.

A tempter.

Iohn Bale.

See what an horrible sinne here was. Shee alleadged the scripture for her beliefe, which is a sore and a daungerous matter. For it is against the Popes Cannon lawes, and against the old customes of the holy Church: Since K. Henries daies it hath bin a burning matter, onely to read it in the English toong, and was called *Wicleues* learning, till now of late yeares. And it will not be well with holy Church, till it he brought to that point againe. For it maketh many heretiques against holy Church. O insipient Papistes, These are your corrupted practised and abhominable studies, to driue the simple from God and yet ye thinke, he seeth you

Scriptures.

Practised.

Askew, A.

you not. Pſal.13.Saint Paule ſaieth(Rom.15.)whatſoeuer things are written in the ſcriptures, are written for our learning, that we through patience and comfort in them,might haue hope,and ye will robbe vs therof. Chriſt commaunded all people,both men and women. (Iohn.5.)to ſerche the ſcriptures,if they think to haue euerlaſting life,for that life is no where but in them. Yet will you in pain of death keep them ſtill from them. Chriſt

For ye take vpon you to ſit in Gods ſteed,& think by that vſurped office,that yee may turne ouer all. 2. Theſ. 2. But Chriſt badde vs to beware both of you and your chaplaines, when he ſaid. There ſhall ariſe falſe Chriſts and falſe Prophets,working many great wonders,and ſay. Lo heer is Chriſt & there is Chriſt. Beleeue them not. Math.24. And therefore aleadged this woman vnto your queſtmongers (the dogs that Chriſt warned vs of.Math.7.)and now vnto you that ſaying of Saint Paule. Acts.17. That God dwelleth not in temples made with handes, which alſo were the words both of Salomon long afore. 3.Reg.8.and of Steuen.Act.7. in this time.That ſcripture ſo much offended you, that ye would needs know thereof the vnderſtanding. For ſuch texts as agree not with the cloynings of your coniurers, and the conueyaunces of your ſorcerers, muſt needs be ſeaſoned with Ariſtotles Phiſicks,and ſauſed with Iohn donſes ſubtilties. Heer make ye a wonderfull turmoyling to wring out of this womans beliefe in that matter, that ſhe might either become a creature of your old God the Pope, or els be burned, yet hath ſhe not once remoued her foote from the hard foundation or ſauing rocke Ieſus Chriſt. 1.Cor.2. Bleſſed be his holy name for it. In Gods ſteede. Temples. Ariſtotle dons.

Anne

Anne Askew.

Few wordes

Then hee asked mee, why I had so fewe woyds: and I aunswered, God hath giuen to me the gift of knowledge, but not of vnderstaunce. And Saloman sayth, that a woman of few woyds, is a gift of God. Pro. 19

Iohn Bale.

VVhen Christ stood before Caiphas, he asked him much after this sort, wherefore he had so few words? Thou answerest not (saith he) to these thinges which are laid heere against thee of these men. Neuertheless he held his peace. Mar. 14. but when he was once throughly compelled by the name of the liuing God, to speake, and had vttered a verie few words, he took him at such aduauntage, though they were the eternall verity, as he was able through them to procure his death. Mat. 26. lyke as this blouddy Byshop Bonner, of the same wicked generation, did at the last, by this faithfull woman.

Sylence.

Bonner.

Anne Askewe

Thirdly, my loyde laide vnto my charge, that I should say, that the Masse, was idolatry, I annswered him No, I sayd not so. Howbeit (I said) the quest did aske me whether priuate Masses did releue soules departed or no? Unto whome then I aunswered, O Loyd what idolatrye is this? that wee should rather beleue in priuate masses then in the healthsome death of the deare sonne

Priuate Masses.

of

Askew, A.

of god. Then saide my lorde agayne, what an aunswer was that, Though it were but meane (saide I) yet was it good inough for the question.

Iohn Bale

Aboute the latter dayes of Iohn *VVicleue* in the yeare of our Lord a MCCCLXXXII. as *Henrie Spenser* then Byshop of Norwiche, vvas with a greate number of English warriours besieging the Towne of Hipers in Flanders, in the quarrell of pope *Vrbanus* the vi. The vessell of perdition or verye orgaine of Sathan. The 4. orders of begging fryers, preached all England ouer, that that most holy father of theirs had liberally opened the well of mercy, & granted cleane remission, to all them that would eyther fyght, or geue anie thing, towerds the mayntenaunce of those wars in the quarell of holy church agaynst sismatikes and heretikes: For then was this matter of their popish masse in great controuersye like as it is now. Moreouer they promised by vertue of his great pardons to send the soules departed to heauen. & diuerse of them sayd, they had seene them flie vpp out of the Church-yeardes from their graues thithervvard. This most deuelish blasphemie vvith such other like, prouoked the sayd Iohn *VVicleue*, the very organ of God and vessell of the holy ghost, not onely to replie then against them at *Oxenford* in the open scooles, but also to vvrite a great number of bookes against that pestilent Popish kingdome of theirs. Like as *Martine Luther* hath done also in our time, vvith many other godly mē & like as those fall prophets the friers atributed vnto the Popes pardons, the remission offins,

Henrye Spenser

Friers.

Masse.

Iohn VVicleue.

Pardons.

the deliuerance from dampnation, and the free entertaunce of Heauen, vvhich peculierly belongeth to the precious paymente of Christes bloud. 1 Pet. 2. and 1. Iohn. 1. So do these annoynted, or blasphemous Byshops and Priests now, attribute them againe vnto their priuate and publique Masses, the Popes oynne wares as prouling and pelfering as the pardons, vvith no lesse blasphemy. The derelishnesse of this doctrine of theirs, shalbe refelled in my bookes agaynst Fryar Perin and VVinchester, and therfore I write the lesse heere.

Druides.

Perin.

Anne Askew.

Then I tolde my L. that there was a priest, which did heare what I sayd there before my L. Mayre and them, with that the Chauncellour aunswered, which was the same priest. So she spake it in very deed (saith he) before my L. Mayre & me. Then were there certaine priests as Doct. Standishe and other, which tempted me much to know my minde. And I aunswered them alwaies thus. That I haue said to my L. of London I haue said.

Chaunceler.

Standish.

Iohn Bale.

By this yee may see, that the Byshops haue euery vvhere watchmen, least the kinges officers should do any thing contrary to their blouddy behoose. This Chaunceller would not haue thus aunsvvered hardly, so agreeable to her tale, had it not bene to their aduantage against her, as heerafter vvil appeare. Marke heere

VVatchmen

Askew, A.

here the fashion of these tempting serpents, *Standish* and his fellows; and tell me if they be not like vnto those vipers whelpes which came to Iohns Baptisme, Mat. 13. And to Christ Iesus preaching, Luke. 11. I thinke ye shall finde them the same generation. Vipers.

Anne Askewe

And then Doct. Standishe desired my L. to bid me say my mynde, concerning that same text of S. Paule. I answered, that it was against S. Paules learning, that I beyng a woman, should interprete scriptures, specially where so many wise lerned men were. A tempter

John Bale.

It is not yet halfe a score yeares a go, since this blasphemous idiote *Standish*, compared in a lewd sermon of his, the deere price of our redemption, or precious bloud of Christ, to the bloud of a filthie swine like him selfe a swine. And for his good doing he is now become a Doct. (I should say,) of the Popes diuinity, and a ecclesticall interpreter of the scripturs to his behoose. Here would this swinish gentleman haue proued, both that S. Stephen dyed an heretike and Saint Paule a Scismatique, for teaching that God dwelleth not in temples made with handes. Act. 7. & 17. If hee might haue reasoned out the matter with this woman, But she tooke a swine for a swine, and would laye no perles before him, as Christ had charged her afore. Mat. 7. For all their interrogations are now about the temple and the temple wares. Mat. 26. Standishe. Doctor. Swine.

Anne Askew.

Then my L. of Lon. sayde he was informed, that one should aske of me, if I would receaue the Sacrament at Easter, and I made a mocke at it. Then I desired that mine accuser might come forth, which my L. would not. But he said againe vnto me, I sent one to geue you good counsel, and at the first word you called him Papist. That I denied not, for I perceiued hee was no lesse, yet made I none answere vnto it.

Accuser.

Iohn Bale.

No comfortable scriptures, nor yet any thing to the soules consolation, may come out of the mouthes of these spirituall fathers, but dogs rethoricke and curs curtesie, snarrings, brawlings and quarrelings. When she was in the midst of them she might well haue said with *David*, Deliuer me L. from the quarellous dealings of men, that I may keepe thy commandements, I deale with the thing that is lawfull and right. O geue me not ouer to these oppressours, let not these proud quatrellers do me wrong. Psal. 118. But among all these quarrellings her accusers might not be seen, which were the grounders of them.

Dogges the toricke.

Quarrellers

Anne Askew.

Then he rebuked me, & said, that I should report, that there were brent against mee, three score Priestes at Lincolne. Indeede (quoth I) I said so. For my friendes tolde me, if I did come to Lincolne, the Priests would

Three score Priestes.

Askew, A.

would assault me and put me to great trouble, as therof they had made their boast. And when I heard it, I went thither indeede, not being afraid, because I knew my matter to be good. Moreouer I remained there 6. daies, to see what would be said vnto me: And as I was in the Ministry reading vpon the Byble, they resorted vnto me by 2. and by 2. by 5. and by 6. minding to haue spoken to me, yet went they their waies againe without any word speaking. Priestes.

Iohn Bale.

Rebukes in that generation, are much more readie at hand, then either Christian admonishmēts or gentle exhortations, though they be al spiritual. And that cōmeth by reason of their Lordsh. which vvāteth due furnishing out, vnlesse they haue tyrranous brags & braulings. Heerein follow they the examples of their naturall predecessours the Iewish Byshops, Pharisies, and Priestes, Iohn. 7. and 9. Shee might full well say, that the Priests were against her. For hypocrisie and Idollatrye were neuer yet vvith him, vvhose blessed quarell she tooke. Mark the 4. chapter of Iohn, and so forth almost to the end of his gospell. Behold also how his Appostles and disciples vvere handled of the priests, after his glorious ascention. Act. 4. and al that booke following, and yee shall find it no new thing. The seruaunt is no better then her maister, which suffered of that malignaunt generation like quarrelings and handlings, Iohn. 15. Se heer how they vvondred Lordships. Hipocrisie.

wonderers. vpon her by couples, for reading the Byble, as theyr forefathers vvondred vpon Christ for preaching and doing miracles.

Anne Askew.

Then my L. asked if there were not one that dyd speake vnto me. I tould hym, yes; that ther was one of them at the last, which did speake to me in deede. And my L. then

A Priest. asked me, what he saide? And I tould hym his wordes were of so smale effecte that I dyd not now remember them.

Iohn Bale.

So farre was not Lincolne from Lon, but the B.

Occupying. there had knowledge of this Tragedy. Hereby may yee see the spirituall occupying against Christ and his faithfull members: Such is the studie (sayth S. Ioh) of that congregation, vvhich is a spirituallitie, called Sodome and Egypt. They reioyce in michiefes among themselues, and send messengers one to a nother against Gods witnesses, when they are vexed by them. Apoc. 11

Anne Askewe

Then sayde my Lord there are many that

Scripture. read & knowe the scripture, and yet do not folow it, nor line thereafter. I said agayne. My L. I would wish, that all men knewe my conuersation, and lyuing in all poyntes, for I am so sure of my selfe this houre, that ther is none able to proue any dishonestie by

me

Askew, A.

me, If you know any that can do it, I pray you bringe them forth.

Iohn Bale.

I maruaile that Bishoppes can not see this in themselues, that they are also no followers of the scriptures. But peraduenture they neuer reade them, but as they finde them by chaunce in their Papish portifoliuins and masking bookes. Or els they thinke all the scriptures fulfilled, when they haue said their matens and Masses. Christ sayd to the Ipocrite, why seest thou a moate in thy neighbours eye, and considerest not the great beame that is in thine owne eye? Luk.6. Mat.7. Christ forbadde his Byshops vnder paine of damnation to take any Lordships vpon them. Luk. 22. How is this followed of our Prelates? Hee commaunded them also to possesse neither gold nor siluer. Mat. 10. How is this commaundement obeyed? If wee looked so earnestly to Christes institutions, as we look to the Popes to bee obserued, these would also be seene too, by Act of parliament, so well as Priestes marryage whome Christ neuer inhibited. I doubt it not, but this will also be one day seene to. Godly did this woman in defending here her innocency. For S. Peter sayth, 1.Pet.4. See that none of you suffer as an euill doer. But in your hard sufferings, commit your soules vnto god with wel doing, as vnto your faithful creator

Folowers.

Lordships possessions.

Mariages.

Anne Askewe

Then my L. went away, & said he would entitle somewhat of my meaning. And so he writte a great circumstance. But what it was, I haue not all in memorye, For he would

would not suffer me to haue the copie therof. Onely did I remember this small portion of it.

Iohn Bale.

Here wrote hee certaine articles of the Popes Romish faith, willing her to subscribe vnto them, and so blaspheme God or els to burne. His seeking was heer to make her to worship the first beast, vvhose deadly vvound is healed againe. Apoc. 13. But she vvould not so haue her name raced out of the lambes booke of lyfe. Apoc. 20. Rather would shee contend to the end, hoping by the might of his sprite, at the last to ouercome, and so to bee cloathed with the promised vvhite apparel. Apoc. 3.

VVorship the beast.

Anne Askew.

Beit knowen (saith hee) to all men, that I Anne Askew, do confesse this to bee my fayth and beliefe, notwithstanding my reports made afore to the contrary. I beleeue that they which are houseled at the handes of a Priest, whether his conuersation bee good or not, do receiue the bodie and bloud of Christ in substance really. Also I do beleue it after the consecration, whether it be receiued or reserued, to be no lesse than the very body and bloud of Christ in substance. Finally, I do beleeue in this and in all other sacraments of holy church, in al points according to the old catholique faith of the same.

Holy le chery.

Papisticke.

Askew, A.

same. In witnes whereof I the said Anne haue subscribed my name: there was somewhat more in it, which because I had not the coppy I cannot now remember.

Iohn Bale.

All the world knoweth, that neither in Christes tyme, nor yet in the daies of his Appostles, was anie such confession of faith. Nether yet in the church that followed after, by the space of much more than a 1000 yeares. VVhat haue christian mens consciences then to doo vvith suche a prodigious confession? Are not Christ and his Apostles, teachers sufficient inough for our Christen beliefe, and their holy doctrines lawfull, but we must haue these vnsauery brablements? VVe must novv beleeue in the baudrie of Priestes, or that their Sodomittie and vvhordome for vvant of marriage, can bee no impediment to their God making. VVhat is it els to be sworne vnto the beliefe of suche articles, but to honour their abhominable lechery? O most svviniſh sacrifices of *Baal-peor*. Psal. 105. Youis it that the apostle *Iudas* in his cãonicall epistle speketh of. Yee haue turned the grace of God, into your lechery, denying our onely gouernour *Iesus Christ*. The holy ghost shevveth vs, Apoc. 21. and 22. that none are of the new hallowed citie or congregation of the Lord, vvhich vvorketh abhominatiõ or maintaineth lyes, as ye do them both heere.

Canonised lechery.

Priapistes.

Anne Askew.

Then he redde it to me, and asked me, if I did agree to it. And I said agayne, I beleeue so much thereof, as the holy scripture, doth

Scriptures.

doth agree to. Wherefore I desire you that ye will adde that thereunto. Then he aunswered, that I should not teache hym what hee should write, with that hee went forth into hys greate chamber, and red the same bil afore the audience, which enuegle and willed mee to sette to my hand, saying also that I had fauor shewed me

Iohn Bale.

Vnsufficient

In euery matter concerning our Christian beliefe, is the scripture reckened vnsufficient of this wicked generation, God was not wise inough in setting the order thereof, but they must adde there vnto their swibber swil, that he may abhor it in vs, as he did the Iewes ceremonies, Esay. 1. Hier. 7. Zach. 7. Amos. 5. Mich. 6. But this Godly woman would corrupt her faith with no such beggery, least she in so doing should admit them and their Pope to sitte in her conscience aboue the eternall God, which is their dayly studie. 2. Thes. 2. A virgin vvas she in that behalfe, redeemed from the earth and followving the lambe, and hauing in her forehead the fathers name written. Apoc. 14.

The Pope.

Anne Askew.

Then sayd the B. I might thanke other and not my selfe, of the fauor I found at his hand. For he considered (he said) that I had good frends, and also that I was come of a worshipfull stocke. Then aunswered one Christopher, a seruant to master Dēnie. Rather

Fauour.

Askew, A.

ther ought ye (my L.) to haue done it in such case for gods sake, then for mannes.

Iohn Bale.

Spirituall will these fathers be named, and yet they do all to be seene of men. Mat. 23. There old conditions will they change when the blacke Morrion chan geth his skinne, and the Catte of the mountayne her spottes Iere. 13. If I sought to please men (saieth S. Paule, I were not the seruant of Christ, Galat. 1. when this tirannouse B. can do no more mischefe, thē flatte reth he the world, seking thankes where he hath none deserued. And as concerning the loue or true feare of God (as is here laide vnto him) he hath none at all Psal. 13. Falsehead. Flattery.

Anne Askew.

Then my L sate downe, and took me the writing to set thereto my hand, and I writ after this māner. I Anne Askew do beleue all manner of things contained in the faith of the Catholique Church. Then because I did adde vnto it, the Catholique Church, he flong into his chamber in a great furie. With that my cousine Britaine followed him, desiring him for Gods sake to be good L. vnto me. Hee answered that I was a woman, & that he was not deceiued in mee. Then my cousine Britaine desired him to take me as a woman, & not to set my weak womās wit, to his lordships great wisdom. Catholicke. A woman.

Iohn

Iohn Bale.

VVas not this (thinke you) a sore matter to be so greeuously taken of this Prelate? But that they are naturally geuen to such quarellinges, Math. 23. This worde Catholique vvas not vvont to offend them. Hovv becommeth it then now a man so odious? Peraduenture through this onely occasion They knevv not till novve of late yeares (for it commeth of the Greek) the true signification thereof. As that it is so much to say in the English, as the vniuersal or whole. Afore time, they tooke it to meane their oyled congregation alone, But novv they perceiue that it includeth the layety so vvel as them, no longer they do esteeme it. Other cause can I none coniecture, vvhy they should now more contempne it than afore.

Catholike.

Anne Askew.

VVeston.

Then went in vnto hym Doct. Weston, & said, that ẏ cause why I dyd write there ẏ Catholike church, was, that I vnderstode not the church writen afore. So with much adoe, they perswaded my L. to come out agayn, and to take my name with the names of my sureties, which were my cosen Brittain and master Spilman of grayes inne.

Iohn Bale.

Layetie.

For an holy Church vvill they be taken, and seeme much to differ from the levvde lovvsie layety or prophane multitude of the common people, by reason of their holy vnctious & shauings vvhich came from their Pope. Most specially because they haue nothing a do vvith maryage, reckened a most contagious poison

son to holy orders, as their foresaid Romishe father hath taught, which bringeth vp all his children in Sodome and Gomor. Iud. 1. Apoc. 2. And this poynte haue they learned of their predecessours the old Pharisies and Priestes, vvhich vvere not, *sicut ceteri hominum*, as the common sort of men are, but holy spirituall ghostly fathers. Luc. 18. VVherefore they will not bee called a Catholique, but an holy spyrituall Church. Sodmytes.

Anne Askewe

This beinge done, wee thought that I should haue binne put to baile immediatly accoyding to the lawe. Howbeit he would not so suffer it, but committed me from thēs to prison agayne, vntill the next morowe. And thē he willed me to apere in the guild hall, and so I dyd. Notwithstandinge they would not put mee to baile there neyther, but read the B. writing vnto me as before and so commanded me againe to prison. Manye delaies

Iohn Bale.

A verye seruitude of Egipte is it to be in danger of these papisticke Bishoppes, as in this act doth appere. Be what caulations this Pharao did seke here to hold this Christian woman stil vnder his captiuity, so lothe is the gredy wolfe to departe from hys desired praye. Iohn. 10. These delayes & these sendinges from Caiphas to Pylate, and from Pylate againe to Annas in Paules, vvere not els but to seek more matters against her, and to knovv more deeply vvho vvere her frends, and Pharo

Practice.

and maintainers. They that shall conferre the fashions of this termagaunt B. concerning this woman, with the cruell manners of great Pharao in the deliueraunce of the people of Israell at Gods commaundement. Exod. 5. or with the handeling of the Iewes spiritualty concerning Christ. Mat. 26. and Iohn. 18. they shall not finde them all vnlike.

Anne Askew.

Then were my suretyes appoynted to come before them on the nexte morowe in Paules Churche, which did so indede. Notwithstandinge they would once agayne, haue broken of with thē because they would not be bounde for an other woman at their pleasure, whome they knewe not, nor yet what matter, was layed vnto her charge. Notwithstandinge at the last, after much adoe and reasoninge to and fro, they tooke bonds of them of recognisaunce for my forth coming. And thus I was at the last deliuered. Writen by me Anne Askewe.

Knauery spirituall.

Iohn Bale.

No verity (saith Oseas the Prophet) no mercy, nor yet knowledge of God, is now in the earth, but abhominable vices haue euery where gotten the ouerhand, one bloudgiltines following an other. Osea 4. Thinke you that the Byshops and Priestes cold take so cruell waies, and would work so false feats, if they had the true feare of God, or yet reckened to feele a rightwise iudge at the latter day? Suppose it not. Not

with priests

only

Askew, A.

only minded they to shevv no mercy to this woman, but also to weary all her frends & acquaintance, which is most extreame cruelty aud malice. The other vvoman vvhome they would here most craftely haue deliuered vvith this (as I am credibly infourmed) vvas a certaine popish queane, vvhich they had afore prouided both to betraie her, and accuse her. In more deepe daunger of the lavve at that time, vvas this for her false accusement vvithout record, then vvas the other vvhich vvas so falselye accused. Faine vvoulde the prelates therefore haue had here at libertye, but they fered much to be noted partiall. Marke this craftye pointe for your lerning, and tell me. if they be not a subtill generation. More of thier spirituall packings and conueiaunces, for the death of this faithfull vvoman, and most dere member of Christ *Anne Askevve* shall ye vvell perceaue in the latter part here folovving, by her ovvne confession and hand vvritinge also to the honor of god and their greate dishonor.

So be it.

Tyrauntz

Practise.

Subtilcie.

Vayne is the conuersation vvhich yee receiued, by the traditions of your fathers. 1. Pet. 1.

The veritie of the Lord endureth for euer. Psal. 116.

Bishopes.

HEre hast thou (gentle reader) the first examinati-
on of the faithful martir of Christ *Anne Askew*
with my simple elucidacion vpon the same. Wher-
in thou mayest clerely behold our B. and Priests so
spiritually to be occupied now a daies, as is the gre-
die wolfe that rauenously runneth vppon his praye.
For the tiranous behauior in their cruell predecessor
haue they no manner of shame. Neither yet repen
they their owne blasphemous treason against God
and his verity, what though their most wretched co-

Kingdome of God.

sciences do dayly accuse them therof? The kingdom
of God, which is a true faith in his word, or a per-
fect knowledg of the gospell, do not they seek to vp-
hold. But violently they speak ill of it, trouble it, per-
secute it, chace it, and bannish it, because it is of him
and from within. Luk. 1. The kingdome of the pope

Popes kingdome.

which commeth with outward obseruatiō of daies
persons, places, times, meates, garmentes, and cere-
monies, they magnifie aboue the moone, because
is from without, and to their peculiar aduauntage i
the loitering raigne of idlenesse. They haue though

A chaunge

and yet thinke by their terrible turmoilings to turn
ouer all, and to chaunge the most noble enterprise o
our king, yet once againe laiserly, to their Popes be-
houe. But the Godly wiseman Saloman saith. Ther
is no practise, no, there is no counsell that can an
thing preuaile against the Lord. Prou. 21. They rec
ken that with fire, water, and sword, they are able t

pollicy.

aunswere all bookes made against their abuses, an
so to discharge their inuincible arguments (for other
wise they haue not assoyled them as yet) but truly
they are sore deceiued therin as shal well apere. The

sup

Askew, A.

ſuppoſe by conſuming of a ſcore or 2. in the fire, they haue gotten the field of the lamb and his hoaſt. Apoc. 17. No, they rather by that means, ad ſtrength thereunto, and ſo deminiſh their owne. I dare bouldly ſay vnto them, that by burning *Anne Askevv* and her 3. companions, they haue one thouſand leſſe of there popiſh beliefe thē they had afore. They think alſo by condēpning & burning our bookes to put vs to ſilence. But that will ſurely bring double vppon them, if they bee not ware. Apoc. 18. For if wee ſhould be ſtill, the very ſtones would ſpeake in theſe daies. Luk. 19. And detect their horrible treaſon againſt God and the K. If they minde to hould their idle offices ſtill, and here after to haue profite of their old ſale wares, as Diriges, Maſſes, and ſuch other. My councell were that they did by them, as they now do by their Pope the great maiſter and firſt founder of them. A ſubtile ſcience is among them concerning him, and hath bene euer ſince his firſt putting downe. Ye ſhall not now heare a word ſpoken againſt him at *Paules* Croſſe, nor yet againſt his old iuggling feates. And indeede it is a good wiſe way to ſet him vp againe. *VVincheſter* and *Samſon* made a little bragge at the beginning, to ſeem yet to do ſomewhat, but ſince they haue repented, and made a large a mendes for it othervvaies. Fryre Peryn began to write in defence of their monſtruouſe maſſe but now of late dayes, and he cannot fynde therein one blaſphemouſe abuſe ruſtlye to bee reprehended. Men ſay, there be crafty knaues abrode in the world in all ages. VVell, this politique ſcilence vvould doe well alſo peraduenture in other matters For the more ruffelinges they make, & the more murther they doo, for that idle kingdome of theirs, the

No field.

Bookes.

Counſell.

Silence.

perrie.

Take heede.

more cleere the verity appeareth, and the more vyle be their ſorcerous wares. For the more dirt bee ſhaken (they ſay) the more it ſtinketh. So outragiouſly to raile in their preachings, of the noble and learned *Germaines* (vvhich of al nations loueth our king moſt intierly) for ſecluding their Pope and chaunging their maſſes, they do not work wiſely for themſelues. They are not ſo ill beloued of their countrey Marchauntes which cuſtomably trauaile thither, but they knowe what is there both ſayd & done againſt them. By that meanes came *Perins* booke of his 3. idolatrous and popiſh ſermons, firſt of all to my handes. VVherin he retorically calleth them, in the hote zeale of his Romiſh father, the erronious *Germaines*, ſubtill vvitted heretiques, obſtinat aduerſaries, new fangled expoſitoures, peruerſe ſacramentaries, blaſphemous appoſtataes, vvicked wretches, deuiliſh lyars, lewde liuers, vvith ſuch other like. But certainly I know that they will one day bee euen vvith him and vvith other lyke Apes of *Antichriſt* for it. VVhen the Popes great danſing beare, a proud pranking prelate of theirs, was the laſt yeare with the Emperor *Charles* at his fourth going againſt the ſaid *Germaines*, his bragging begles were not aſhamed to boaſt it in the open ſtreetes of *Vtrecht* in *Holland*, that the Pope ſhould again haue his full ſway in *England*. Of a likelyhoode they know there is ſom ſecret miſteries in vvorking. I ſay yet, beware of that ſubtile generation, vvhich ſeeketh not els but to worke all miſchiefe. Gentle and ſoft wits are oftimes offended, that we are nowadayes ſo vehement in rebukes. But this would I faine know of thē, what modeſtye they would vſe (as they call it) if they were compelled to fyght with dragons, hiders, and o-

Germaines.

Perins ſermons.

VVinchester.

Modeſt. c.

ther

ther moſt odible monſters. How patient they would be and how gentle, if a rauenous vvolfe came vppon them, they hauing able vveapon to put him a ſide. Surely I knowe no kinde of chriſtian charitie to bee ſhevved to the deuill. Of none other nature is *Moſes* ſerpent, but to eate vp the ſerpents of *Pharaoes* ſorceters. Exod 7. If we did ſuffer any longer the oke groue of *Baall* to ſtand about the Alter of the Lord, vvee ſhould much offende his commandement Iudi .6. If I ſhould hould my peace, and not ſpeake in this age, the verity ſo blaſphemed, my conſcience would bo th accuſe me and condéne me of the vnconſidetatiõ of my god. More pretious is the thing which is in daily controuerſie & peril (which is now Gods true honor) then is all the worldes treaſure heere. VVhat Chriſtian heart can abyde it, to ſee the creature yea not of God but of man, to be worſhipped in the ſteede of God, and ſay nothing therein?

Oke groue.

Conſcience

Salomon ſayth, there is as vvell a time to ſpeake, as a time to keepe ſilence, and a time as well to hate, as a time to loue. Eccle. 3. with a perfight hate, Lord (ſayth Dauid) haue I hated thoſe bloudthirſtie enemies, which were in their preſumption againſt thee. Pſalme 118.

Hate them.

Strongly and vvith moſt mightie ſtomacke, are hipocrites to be inuaded, which will not geue place to the veritie. Marke hovve mightelye *Moſes* reſiſted *Pharaoh*, *Helias* king *Achab*, *Heliſeus Ioram*, *Zachary*, *Ionas*, *Daniell* the idolaters. *Iohn Baptiſt* the *Phariſies* and *Herode*, *Steuen* the Iewes, the Apoſtles the Byſhops and Prieſtes. Chriſt rebuked his diſciple *Peter* and bad him, come after him deuil. Mat. 16. Yet called hee *Iudas* his friend. 26. Neceſſary is it that the elect flocke of God, do hate the vncleane fowles, vvhich yet holde their habitation in *Babylon*. Apoc. 16. *Iohn*

Examples.

VVicleue and Huſſe.

VVicleue and *Iohn Husse* confesse in their vvritinges that they vvere by strong force inwardly constrained of God to vvorke against the great Antichrist. *Erasmus* boldely vttered it, that God for the euils of this latter age, hath prouided sharpe phisitians. Quenche not the spirite (sayth S. *Paule*) despise not propheties. 1. Thessalon. 5. I put my earnest wordes into thy mouth (saide the Lord to *Hieremie*) that thou shouldest both destroy and builde. Hierem. 1. Let this suffise yee concerning our rebukes, for they are Gods enemies vvhome vvee inuade. If ye perceiue it and feele it on the other side, that the vvaues of the sea are great also, and both horrible rage in these dayes. Psal. 92. Consider againe (sayth Dauid) the Lorde whiche dwelleth on high, is a great deale mightier than they. As hee is of power to cease the storme and to make the weather calme. Psalme. 109. So is he able to chaunge a kinges indignation (whiche is but death) into moste peaceable fauour and louing gentlenes. Prouerbium. 16. For the heart of a king is euemore in the hand of God, & he may turne it which way he will. Pro. 21. His eternall pleasure it is, that ye should honour your king as his immediate minister concerning your bodies and liues. 1. Petri. 2. and that ye should with all gentlenes obey the temporall rulers. Rom. 13. But such spirituall hypocrites both bishoppes and prieستes, as are continuall haters of hys heauenly veritie, would hee that wee should hold for most detestable apostataes and blasphemous reprobates, as did Christ and his Apostles which neuer obeied them, but most sharply rebuked them. Mat. 23 Acto. 20. & 2. Petri. 2. The grace of that Lord Iesus Christ, be euer with them which hate that sinagogue of Sathan as did *Anne Askevv*. Amen.

Spirite.

VVaues.

Pray and obey.

Abhorre.

Askew, A.

¶ The confession of the faith which Anne Askewe made in Newgate afore shee suffered.

I Anne Askewe, of good memorie, although my mercifull father hath geuen me the bread of aduersity, and the water of trouble yet not so much as my sinnes haue deserued, confesse my selfe here a sinner before the throne of hys heauenly maiestie, desiring his eternall mercy. And for somuche as I am by the lawe vnrighteously condemned for an euill doer concerning opinions, I take the same most mercifull God of mine (which hath made both heauen and earth) to record, ý I hold no opinions cõtrary to his most holy word.

Trouble.

Condemned.

And I trust in my merciful Lord, which is the giuer of all grace, that he will graciously assist me agaynst all euill opinions, which are contrary to his blessed veritie. For I take him to witnesse, that I haue. doe, and will doe vnto my liues end, vtterly abhorre thē to the vttermost of my power.

No heretike

But

But this is the heresie which they report me to hold, that after the Priest hath spoken the wordes of consecration, there remayneth bread still.

Bread.

But they both say, and also teache it for a necessarie article of faith that after those wordes be once spoken, there remaineth no bread, but euen the selfe same body that hong vpon the crosse on good friday, both flesh, bloud, and bone. To this beliefe of theirs, say I nay. For then were our common Creede false, which saith that hee sitteth on the right hand of God the father almightie, and from thence shall come to iudge the quicke and the dead, Loe, this is the heresie that I hold, and for it must suffer death.

Bread.

Shall come.

But as touching the holy and blessed supper of the Lord, I beleue it to be a most necessary remembraunce of his glorious suffering and death. Moreouer I beleeue as much therein as my eternall and onely redeemer Iesus Christ would I should beleue. Finally I beleue all those scriptures to be true whome hee hath confirmed with his most pretious bloud.

The supper.

Scriptures.

Yea, and as S. Paule sayth, those scriptures are sufficient for our learning and saluation

Askew, A.

salvation, that Christ hath left here with vs. So that I beleeue, wee neede no vnwritten verities to rule his Church with. Therefore looke what hee hath sayd vnto me with his owne mouth, in his holy Gospell, that haue I with Gods grace, closed vp in my heart. And my full trust is (as Dauid saith) that it shall be a lanterne to my footsteppes. Psalme 118. Scriptures.

There be some doe say, that I deny the Eucharist or sacrament of thankesgiuing. But those people do vntruely report of me. For I both say and beleeue it, that if it were ordered like as Christ instituted it and left it, a most singuler comfort it were vnto vs all. But as concerning your Masse, as it is now vsed in our dayes I do say and beleue it, to be the most abhominable idoll that is in the world. For my God will not be eaten with teeth, neyther yet dieth he againe. And vpon these words, that I haue now spokē, wil I suffer death. Eucharist. Masse an Idoll.

O Lord I haue more enemies now than there be haires on my head. Yet Lorde let thē neuer ouercome me with vayne words. But fight thou Lord in my stead. For on thee cast I my care. With all the spight they can imagine, they fall vpon me which am Enemies.

am thy poore creature: Yet sweete Lord
let me not set by them whiche are againt
Hate them. thee. For in thee is my whole delight. And
Lord I heartely desire of thee ỹ thou wilt
of thy most mercifull goodnesse, forgeue
Prayer. them that violence, which they doe & haue
done vnto me, Open also thou their blinde
heartes, that they may hereafter doe that
thing in thy sight, which is onely accepta-
ble before thee. And to set forth thy veritie
Sweete wo- aright, without all vayne fantasies of sin-
man. full men. So be it. O Lord so be it.

By me Anne Askewe

Askew, A.